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THE CHURCH AND THE WORLD

MISSIONS

Mohammedan Apologetics

In the *Asiatic Review* for January and February, 1914, Khwaja Kamaluddin, editor of the *Islamic Review*, writes on "Islam, Christianity and Other Religions of the World." The article is strangely misleading. The author quotes the Koran with a freedom that would not be tolerated in a scientific magazine. Possibly he has a new version of the Koran, certainly it is not the one we know. Khwaja Kamaluddin's argument is that God cannot have been without a witness in every nation. So Mohammed was the prophet of Arabia as Jesus was the prophet of the Jews and Buddha one of the divine messengers to India. Islam sums up other religions: the Koran is written in the richest and the most conservative language of the world; it is more than a collection of prayers, fastings, and sacrifices—it is a complete code of life.

So far there is nothing very extraordinary. But Mr. Kamaluddin brings in some new theories. He says that Islam is the fulfilment of other religions: each and all of them do believe in the fundamental principles of Islam; their minor differences among themselves have no bearing on the religion. Does Mr. Kamaluddin call belief in the existence of God and life after death a minor difference? Can a man be a Mohammedan and read the Nirvana into the description of Mohammed's heaven? If he does he will secretly despise the present form of the teaching of Islam. He who believes in the incarnations of God in Avatars or in the incarnation of God in Christ will certainly be called a "divider" of God by any Mohammedan who knows and believes the catholic creed of Islam. Moreover, Mr. Kamaluddin throws a stone

at Christians because they are divided. We are very sorry they are, but is Islam without sects and party-spirit and heretics? In fact, the kind of Islam that some Europeans have accepted has always been Islam *cum grano salis*. It seems that Lord Morley, the Irish lord who announced his conversion to Islam, was enlightened by a man of the school of Khwaja Kamaluddin. He was strangely mistaken: the religion of the editor of the *Islamic Review* is not Islam but is Islamic heresy.

Zionism and the Continuance of Judaism

Dr. E. W. Masterman, writing in the *East and West* for April, 1914, on "Zionism and Christian Missions," says that many leaders of Jewish thought today think that there is no choice between Nationalism—of which Zionism is the only form likely to be generally accepted—and gradual assimilation to the nations. They feel that a national idealism is needed to keep the non-religious Jews who are fast increasing in numbers faithful to the community. Zionism for this reason commands the support of many rationalistic and even thoroughly materialistic Jews. Strange to say, the fall of the late sultan of Turkey, Abdul Hamid, has been a severe blow to Zionism. The young Turks, who seem to be less liberal than the older generation of Turkish leaders, show no inclination to grant political rights to the Jews of Palestine and to allow the creation of a kind of state within the state. Perhaps the late sultan could have been bought over to this view. At least Zionists thought so. But it is too often forgotten by Jews and Christians that Palestine is as sacred to the Mohammedan as to themselves. The religious prestige of the sul-

tan would be badly damaged if he lost control over such centers as Jerusalem, "the Holy," as the Arabs call it, and Hebron. The Zionists have therefore forsaken hopes of political semi-independence for a Jewish state in Palestine and are confining themselves to the peaceful method of colonization by Jewish emigrants. Great sums of money have been lavished upon Jewish agricultural colonies in Palestine; the results have sometimes been disappointing, but it must be remembered that Palestine has greatly suffered from foreign invaders and especially from the careless policy of Mohammedan rulers, so that the land will not support a larger population without a vast expenditure of capital. Palestine is a very small country, poor, without mineral wealth; water is scarce and for nearly half the year there is no rainfall at all. No industry promising much wealth has been discovered. Wine-making does not bring in much profit. Oranges cannot be grown in any but well-watered districts and such are rare. The best lands have already been appropriated and east of the Jordan there are large colonies of fanatical Mohammedans who would make impossible the life of any Jewish settlers in their midst. As for the lower plains, these are unhealthy for European Jews, especially north European Jews. Even in the upper lands malaria, ophthalmia,

and tuberculosis are more rife among the Jews than among the indigenous inhabitants. However, there are signs of progress. Sixty or seventy years ago there were less than 10,000 Jews in Palestine; now they number over 150,000. They allow the widest possible latitude in matters of faith and skepticism so long as the national bond is recognized but they greatly oppose Christian missions. A man may believe what he will and be a Zionist as long as he is not baptized, but baptism puts him forever outside the pale. He is opposed, ostracized, and abused at every opportunity. Converted Jews are excluded from Zionist societies. This is not logical. If Judaism is a religion, then a very large number of Zionists are not Jews; if Judaism is a nationality, the question of religion should have nothing to do with national rights, and there should be room for the Christian Jew along with the orthodox, the reformed, and the free-thinking Jew. The Christian missionaries in Palestine look upon Zionism with sympathy and only wish that more recognized co-operation were possible. While Zionism is expected to retain much of the genius of the Jewish religion, such an organization, especially if it crystallizes into a Jewish state, ought not to ostracize the greatest Jewish teacher, Jesus of Nazareth.